The vnite and Scisme of the olde Chirche.

Blessed ar the atonmakers studyinge for peace/ for thei ar the children of God. Mathew. v.

M.D.XIII. In June.


BIBLIOTHECA BODLEIANA

Of the vnite & Scisme of the olde Churche.



Our lorde / being the autour of peace and vnite & not of stryfe & dissencion / anon from the beginninge and from the fyrst callinge of his people the Jewes / he most straightly bound them to gither reteyned into the felowshipp of one bodie bothe with lawes ecclesiastik and politike. For he commāded them to cleaue onely to the one god / him onely to call vpon / him onelye to loue & worshipp / yea and that with no nother rites nor by nonother wais then himself had prescribed and taught them: he prescribed them not after their own deuyce / not in euery place thei listed / but in one place / at one altare / and that after his own prescript lawes to sacrifice / and not any where els to runne for the to straunge gods for helpe / lest thei should diuyd their hertis vnto manye withhelpinge gods or sauntes as thei be nowe called: but as thei were the membres of one bodye / so to haue respecte onelye to one god / his lawes onely to obserue and fermelye to persever & abyde in vnite and concorde of religiō. And although this peple then beinge vnder the

Jsa. lvij

1. Cor. xiiij.

Juges did oftē tymes erre & transgresse yet abode thei in that vnite / namely vnder Samuel and Kinge Dauid and in the fyrst yeres of king Solomon his raigne. But that firste most vngodly and ambicious heretyk Hieroboam dissolued and broke this auncient vnitie vnite of that chirch / for he did fyrste set vp the Calues to be worshiped in Dā and Bersaba / inuenting a newe religion & a newe worshyp for god / that is / euen a strāge worshyp agenst gods lawe wherby himself with his peple were alienated frō God and his trwe worshyp / he so duuidīg the hertis of the peple that thei coude nether depēde onely nor wait vpon the onely one God and his lawes / nor yet agree amonge themselues in any ciuile societe. For let our faith and religion be once corrupt diuided & mixt with mens dreamed rites / superstitious ceremonies / troublous tradicios with armed Actis and articles / and anon there must nedis folowe ciuyle sedicions batafll and stryfes as ye may see it this daye begun. And here by the waye / thow shalt knowe that an heretyk is he that by false doctryne or by defendinge the same / diuideth any chirch whiche was / or is lykelye to be / wel instituted. But in these troublous contencions and se

Hieroboā the fyrst heretyke. The. iij of the kinges ca .xi. & xij.

who be heretykes.

dicious

dicious ſtrifes the poze miſerable peple we-
re then greuouſlye tozmoiled and tozmẽted
vntil the Lozde with the ſwerde of the Aſſi-
rions did kutof and made an ende (foz that
tyme) of their abhominable hereſies and ſciſ
mes: as euẽ now aftir the thzuſtinge away
of the Goſpell graciouſlye offred vs / there
muſt nedis folow blody bataill and mutaci-
ons of kinges and realmes as the ſtozies ¶
wozdes of the Byble playnly declare. ¶ Foz
when Pzinces feare that the wozde of pea-
ce and obedience freely and purely pzeached
wold make mutacion tumulte and ſedicions
and ſo foz this cauſe repzeſſe the free courſe
therof ether by puttinge the pzechers to ſi-
lence/by baniſhing them oz burning them/
then (be thei ſewer) Quod verebantur / hoc
accidet illis. That at thei feared ſhall come Job. iij.
vpon them/ the Lozd ſo thzeatening and ad
ſewering them ſaing. ¶ Foz as aſmich as this
people abhozred the ſwete waters of Silo
that flow ſo ſtill (Silo is the ſwete goſpel of Iſa. viij
peace ſent vs) ¶ hath rather pleaſure in this
king Rezin ¶ in the ſone of Romilus/that is
in their wont wiked Romiſhe rites and tra
diciõs: behold/ behold ſaith the Lozd/ I ſhall
cauſe the mighty flowdes to ſwel vp and to
breake in vpon them/ euen the kinge of the

Assirions/whose parte(after the way he ma
de for him by the cuyle batails of the christi
ans emonge them selues) the greate Turke
shall play it. Oh Immanuel.
Let this therfore be a warninge in tyme to
all realmes christen/wherin because the ve-
ry Hieroboams cuē the counsails of the Bis
shops with their captiued seculare armes ha
ue most heretically & scismatykly with their
borowed seclar swerd hut in soudre the most
holy vnite and concorde of Christes churche
mangled and hacked into so many decent ri
tes & laudable (as thei saye) ceremonies &c/
by burning and banisshing the fre trwe pre-
chers/holdinge yet fast in their honour the
Popes thorney tradicions and false religiō
diuiding the peples hertis from god into a
thousande wais/workes/worshipinges/me
rites/saintes to pray with/or for vs (I can
not tell whether) some sent to the Bisshops
boke for their saluaciō/some to the Actes of
the perlement to seke oute their articles of
the Popes faith fathered by these sedicious
Hieroboams counsail vpon the Kinge & his
Nobles/but none do thei sende to the holye
Byble/albeit vnder a colowr it be layd in e-
uery parisch Church and the curate which e-
thet with an euill wille or els can shape spel

it/cō-

it/ commanded to reade it. Because (I saye) these factious bocherely Hieroboams haue made lyke diuision in our chirches/ therfore a lyke swerde (if thei repent not in tyme) abideth them to diuide thir heads from their bodies and their soules from god. But I returne to where I lestof. Thē was there yet left in Iudea two trybs whiche worshiped the Lorde at Hierusalem/ which peple for al this godly monicion and blody ensample at Israel their neyghbours captyuite/ yet dyd theis twei trybs haunt still their newe gods and a newe waie in worshipyng their verye God after their owne deuices mixt togither with gods prescripte lawes. Wherfore euē those same two trybs also / it behoued into the vengeance taking of their heresy and diuision (Heresy (I saye) is a scabbe which diuideth christen chirches) to be lust away withe the swerde of the Caldeis. For so sayd the Lorde oft before by his ꝓphetis. Thus thou seest (good reader) how that stryf and batail folowe the diuision of the vnite of chirches and the corrupcion of religiō: which vngodlines/ heresyes/ and scismes / the swerde of the Turke at laste must lutte cleue awaye/ when our vnientle Hieroboams wil not suffer the sweet swerde of gods worde peacea-

Heresie

bly preched to diuide vs from owr wished ly vnige vnto the vnite of one faithe onely ther by to be iustified/ and into one and the same christen religion to be baptized.

From the returne out of the Babilonish captiuite/ for a lytle space the Jewes were somwhat more religious/ persecuring in the vnite of the trwe doctrine. And thē were there Bysshops vnto whose cure the doctryne of the trwthe and vnite of the chirch was cōmitted: but after that the bisshops neglected the doctryne and began to studie scolde and stryue who shulde bere most rule making altercacion for crownes / myters / diademes/ robes/ rochettes/ bisshoprykes and I can tell for what wother popissh paludaments or rather very nugaments/ euē the very badges of their lordly bysshoprykes: then at laste began the trwe religion to be shaken in sondrye and scatred / and euil men were sprongen vp/ which yet for their shyning hipocrysye semed somwhat pope holy/ whiche openly stered vp heresyes/ that is to saye / sectes and diuisions from the holy tradicion of the lawe/ and in conclusion brought the people into varye and diuerse contrarye factions & scismes Omnia enim plena sunt impijs/ cū vanitas exaltatur inter filios hominū. And so by

The heresies & scismes after the Babilonyk captiuite/ when bishops ruled.

so by their own tradicions and institucions thei derkened and oppressed the holy sacred religion of god / yea by their hipocrysy and superstricion thei vtterly so defozmed it / that thei made it abhominable heresye (as thei haue now done) and new lerning to be lothed & detested of all men / In somiche that Iohn Bapt. and Christe himself now comen / the trwe religion / pure gospell / and the playne doctrine of the trvthe were skant knowne / for that thei were so vtterly defozmed & cozrupted (as thei be now I saye) with menns bayn tradicions. This cozrupte defozmite and abhominable cozrupcion began aboute the tyme of the Machabeis and so forth encreased the yeres folowinge. For Iosephus verely writing of the Iestes of Ionathas / in the. xiij. boke of his Antiquites / the. viij. chap. saith that in the same tyme there were iij. sectes oz heresies emõge the Iewis / whiche sectary oz hereticall men beleued contrary and diuersly of owz iustificacion / of mãs state and condicion: of whiche one was the Pharisaikal secte / the tother / the secte of the Saducois / and the thirde the Essenes. For these sectes preceded the coming of Christe into flesshe not litle lesse then an. c. xlviij. yeres / but in their owne opinions / in their ha-

iij. sects before christes coming

dits/ and almoste in all thinges/ thei were
firste of all amonge themselues/and sone af
tir from the wother comē sorte/ most diuers
and most contrary. And thei dreve aftir thē
to folowe the same their owne folisshe facti-
ons very many/ in somich that at laste euen
the priests and full many of the greatest ler-
ned descēded into their orders and institutes
For we haue herdeoute of the testimony of
Joan.i. John theuangelist/the Leuites and priestes
to haue bene pharisais/yea and the Apostle
Gala.i. Paul said himself to haue had ben the moste
Philip. iij. straighteste folower of the pharisayes secte/
so that what soeuer was sene to these mē to
be ordined enacted and decreed (as ye see it
nows) in thinges concerninge the faith and
religion of god/ it was decreed enacted and
made so fast of them that noman might saye
agenst it/and it was setforthe and geuen of
the priests to all the peple for gods law and
The tra for his decrees/ and were called the decente
dicions rites of their fathers and laudable tradicios
of the of their elders / of which tradicios Paul in-
pharises ctdently maketh mencio in the.i.chap.to the
fathers. Galathias/and Mat.in the.xb.chap. The-
mat. xb se pharisais wolde be exalted and excell the
Phari- more in autorite & glory for that their own
seis. tradicions rytes and ceremonies aftir their

own pleasure inuẽted semed after their own corrupt iugemente to them selues and to o-ther lyke / lesse then other mens institucions to varye from the holy scriptures. Their cõ-uersacion and outward lyuing semed sober abiect/and as though thei wolde be litle set by/ geuinge themselues to no excesse nor to no dilicate superfluite nor superfluous dain tyes. Thei beleued althinges to be caried of fortune/ chaunce/ and destiney (as thei call it)but yet in the meã season free liberty thei tolde not fro man. These aknowleged the iugement of god/the paynes of the euil and rewardes of the good/ thei confessed the im mortalite of soules and the resurrection of the bodies. Some saye thei had their name of phares which signifieth to sepate or diui-de for thei shewed thẽselues in their hole ha bit and lyuing to be holier then the comõ pe ple/and so for their pure holynes to be diui ded from them(as nowe of late were / & yet be/owr pharisais) some then into cloisters/ and some yet into collegis/wearing distinct aparel and shaven crownes from the layte. Some thinke thei had their names of a no-ther hebrew worde whiche signifieth to ex-plane and interprete scriptur/ for thei we-re the cheif and moste busyest prechers & te-

chers of the peple/which thing I beleue the more/because the story of the gospell declareth our lorde often tyme to haue had refuted their false gloses vnwriten verites and vntrue exposicions/ playn examples therof set forth in Mat.v.and.xv.chapt. Sadu- Forther more/ the Saduceis wold apere to kepe no ceis. nother observacions besyde the law of Moses/these gaue nothing to fortune and destinye/but to the free lybertye thei attributed althinges. For thei threw althings subiecte vnder owr own power/aknowlegynge owr owne selues to be the autors of good workes. Thei denyed to be any spirits and aungels and the resurreccion of the dead/which Actis.23 thing Luke in the actis of the apostles sheweth / and therfore were thei estieued of the pharisais as men most vile and vnpure/and thus was there perpetuall stryfe betwirte them both. Wherof euen the sory miserable vnlerned peple was so wrapped and intricated in their stryffes and diuersite of their inuented dreamis that not onely thei might not vnwrap and lose themselues out of these perplex tryfles/ but thei were made ignorāt of the very right and trwe way of their iustificacion and of the trwe waye of their saluacion/ which rightwysenalting onelye

by faith and trwe wais of saluacion thorow Chriſte onely/when Johñ Bapt. and chryſt and his apoſtles wold repare declare & ſhew them playnly and openly/then thei reputed and toke them for ſiche haynous heretiques preching agenſt them/that there was neuer no kynde of doctryne ſo bitterly refuſed/impugned/thruſt from them/and dampned of the phariſais and ſaduces as was chriſtis holy & trwe prechinge/in this miſcheif thei cõſented/although thei neuer agreed emonge them ſelues in their doctryn. For neuer had Chriſte owr lorde and chriſtus verite more pnicious enymies (as ye yet ſee it this day) then the Phariſais and Saduceis. And as for the Eſſenes/who ſo lyſte to ſee them in their owne lyuely colours paynted/let him loke but on a Monke of the charture houſe/or a fryer obſeruãt/whom Plinye paynteth very lyuely in his fyrſte boke of the natural storyes ca. xvij. and Joſephus in his. xviij. boke of thãtiquites ca. ij. and in his. ij. boke of the Jewes batail cap. vij. Nowe compare the ſtate of their tyme to owr tyme and to owr phariſais. But yet (chriſtẽ reader) that thou mighteſt the clearlyer by comparinge togither/vnderſtand this hole cauſe and matter of the ſectis of the Jewes/thowe muſte knowe

Eſſenes.

Of the vnite & Ciſme of chriſtẽ chirches.

knowe those heresyes to be very lyke the sectis and heresyes whiche in these laste dayes haue ben/and yet ar sprongenvp in the chirche of christe. Christe with his apostles deliuered to vs the doctryne of vnite / that is to weit/ onely helthe & saluacion to be setforth in him onely/which alone is owr iustificacion/holymaker/satisfaccion/euen that hoost once alone for all offred vp for owr synnes/ owr mediator/ intercessor/and to be shorte/ he alone is vnto his faithful chirch allthings and in allthingis. He cõmanded his apostles to gleme togither his chirche by this perfit doctrine of vnite into one bodye/and by his Baptisme and Grede brekīge to gather thē togither nowe conseigned and sealed vp together/ so to seke allthings in thonely sone of God / that thei emonge themselues thorow loue might consent and godly agree being all one thinge in christe / and that there be no dissencions nor sectis in his chirch/ vnto no creatures being addict vnto none but to christe hir spouse dedicatinge hirself/whēther Paul nor Peter was crucified for hir nor she hirselfe baptized into the names of any men. This doctrine of vnite/thosesame goodmen which in tymes past professed and taught it/ and by thesame doctryne conser-

ued the vnite/the christē churches held them for catholyk and faithfull/ but the aduersaries and fyghters agenst this doctryne and vnite thei toke them for heretiques. And so for certayne. C. yeres the chirch was conserued in the euangelik vnite by the godlynes erudicion/and diligent watche of the faithfull flockfeders of christe/ whom thei called bisshops. But afterward whē these bisshops (this doctryne of the vnite neglected) begā to scolde and brawle aboute (I can not tell what) tryfles questions of naughte/and to bende and applye their ambicious myndes to be lordes and occupy kingdoms/ thorow their satanicall altercacions and most pestiferous prophane ambicion/ the doctryne of vnite was smiten oute of ioynt. For then satisfaccions/wilworks/ good deadis/money and menues merites bought and solde begā to be bosted and preched for men to come to heuē by them/wherby the merite of christis passiō was blotted out of mēnis brestis and mēnis hertis were diuided in sondre. Then was it disputed (as ye haue sene it of late in owr parleaments and conuocacions) of the intercession and prayinge to saints/ and of their worshiping (god saue it) and of the beneracion of images and reliques/ of purga-

The catholike and heretyke.

torye/

tory/vnwritē verites/of Kinges autorite and power ouer gods holy euerlasting worde/of gay significacions for decent ceremonies and laudable ryttes/of preistis bowes/Sacraments/and I can not tell what: and whether thei might be sewerlyer stablisshed by mortall mens transitory new vayne actes/then by the olde euerlastinge worde of the euer lyuinge god. Here of lo/ar the hertes of the faithfull thus abstracte from the doctryne of vnite/that thei seke not althingis at/and in christe: yea and in those lyke dayes of disceptacion paste/there enfolowed the diuisiō of the weste empery from the easte/and that euen for the worshipinge of images. Thē the Monkes with all the false religious rablemēt thrusted in them selues whiche with their dirtye doctryne cōfirmed faste this forsaid defectiō and vaffall/encreasinge the same with newe addicions and toputtings/and odious ordināces out of their owne sike heads deuillisshly dreamed. These mōstrose mōks and flatering fryers (with their Poped and Cardinaled holy bisshops and shauelings assistīg them) inuēted and caryed into the chirche newe fathers/newe rules/newe bowes/newe felowshipes and false fraternities/newe wiked worshipes/

newe names/newe Sacraments/newe cere
monies rytes tradicios/yea and a newe god
to/and to be breif/all newe and all agēst the
olde holye scriptures/ so that if thou wolost
seke for the olde institucions of God thow
shalt nowhere in their new doctrine of diui-
sion fynde their propper names/and yet(by
your leaue)these Monks with their shauen
sorte/as thei differ and discorde in habite/a-
parell and in their lyuing/ so did thei yet ne
uer agree amonge themselues in their doc-
tryne. For thei fyght one agenste another/
thei baat/thei curse and bāne eche other/but
agēst chryst thei be all one. The peple folow
their factions/ doctrynes and actis made as
thei lyste/and is kut and diuided into more
then a thousand peeses. These fryerly flyes
monkisshe monsters/ and busye blynde byss-
shops(their counsell gathered) decree what
thei lyste / and defende it with the seculars
swerde / then thei cause it to be often in the
yere red and preched to all the world and re
ceyued payne of death/ and with these their
owne dead dreames ar the miserable mortal
men implexed and masshed/yea and so mad-
ded / that as thei can not vnderstande their
newe strange termed scolastik doctryne and
buttrye theologie/ so can thei not know the

holſome playn doctryn and trwe diuinite of Chriſte and his apoſtles. For why ls thei be ſet of theſe blynde goydes vnto a thouſande wais/by maſſes/by vowes/ by intercessiō of ſaintes/by pardons/ ſatiſfaccions/by ✠ thorow purgatory/peretides/mōthids/ by their owne woorks and other mens merits and all for money/ the poze wzetches not knowing chriſte the very waye/nor ones ſo hardye to open their lippis to reaſon agenſt them/but ſecretly lamenting their miſerable ignorāce ar thruſte headlōgs vnto hel with theſe their beaſtly blynd leders. In the mean tyme if anyman come ſente from God and deſire the doctryn of vnite to be brought in agene preching the olde and onelye waye by Chriſte/ yea if he in any wyſe diſſent from their opinions lately receiued of blynde fools (for agenſt the trwe doctryn as ſayth the prophet thei haue conjured and ſwozen) vpon him anone thei laye buſy waite/ ✠ for because thei chalenge to themſelues the lozdly cenſure ✠ cruell cozrection of the doctrine in the chirch anon thei ſend owt enquirours to fetche thē in to be priſoned and brent. By theſe edders ſpirituall ſpume the way of the trwthe and vnite is blaſphemed: nether ar ther this day lyuing moze pernicious peſtilent enymyes

to the

to the vnite of the chirche and to the christen doctryne then this serpentyne sead oute of whose mouthes continuallye the spightfull lothely names of heretiks and heresyes and new lerning ar forth vomited and out spewed into euery dysshe vpon their tables. Thorow these dronken crownis of Ephraim/ by their own pleasante opinions/ by their own consaighted doctrine and swozne tradicions the trowth of the gospel and of the apostles is obscured and oppressed daily. Now (good reader) thow seest (I thinke) how properlye the tymes before christes incarnacion / and now this laste time before his coming to iugement agree to gither and be correspondēt for in ether of them/ heretyks & sectesowers did runne and preek before him/ miserablye kutting into peeses and pituously pollutig the chirche of God. But bothe of them/ the Lorde at his comynge reueleth openeth and destroyeth/ and his own chirche he reduceth into the righte waye defendeth and delyuereth it mightely. Now therfore nedis muste the Turke (the waye firste prepared for him by yowr owne blody persecution of the inst and by intestyn batail) come in and make an ende of these yowr heresies and sctismes. For there is nether Emperowr nor Kinge that

will yet suffer them/ when good occasyon & opoztunite was offerd them/ to be reformed in their chirches and vnite and christen religion to be restored in their tyme. Here thou seest (good reader) who in the chirche be had for faithfull/ and who for heretikis. Euery trwe faithfull / is he that professeth trwlye the doctrine of vnite/and in the onely holye chirch grounded vpō chryst he onely aknowlegeth christe the verye flokfeder & sauiour/ althinges reposing into christe/ althinges of christe askinge/and besydes christe he knoweth no parte of saluacion noz helpe oz hope of lyfe to be loked foz/ onely of the voice of his shepherde depending/chosinge nothing oute of himself noz out of any mans inuencion to folow it as a mean to his saluacion. But whoso folowth the cōtrary/ he is an heretike & a scismatyk/namely if he be incurable and pertinate stiffe in his owne false opiniō and will not fall from creatures to christe onely/from lyes and vayne fryuole traditions with their vnsauerye significations fained of men/vnto the trowth and gospell of Jesu Christe/ but entyse and wrap other men withe himself into the same errours. Wherfoze (oh ye popishe peacebreakers & lewishe Jeroboams with your seelare aak-

Who be faithful & who be here tyks.

ward

warde armes euen very Gaalis brittle bukklers) sith hitherto ye haue ben mē most mercyles and very blody bochers conceiued (as Isaye payinteth you) betwixt the hoorehunter and harelot euen that same deceitful peruers and aduouterous generacion / whiche so manye yeres haue nuistred (myinistred I shuld saye) in the chirche so pestelently: and yet nether for the feare of god nor for dread of your dampnacio nor for shame of mē will not repente and amende / I cannot meruell enough at your blynde securite / nothing remembring nor fearing the wrath of god hāging ouer your heades / nothinge entendig to auoid it. Oh heretyks / whiche thorowe your hypocrisye fayne in your selues siche holynes / be sewer God lasheth openly vpon your mischeif and vngodly lyfe. Repent / repente you / aknowlege openlye your manifest crymes / for though ye beleue it not / yet all the world se them / be ye turned vnto god which for your faith in his sone Jesu wil frely forgeue you / be ye cōuerted to him in the holy amendement of your hole lyues at the squyer of gods lawe. Shewe forthe (I saye) your trewe penance in your wordis and worKes / tell it vs ones in all your conuersacion / and not with lying lyppes / and thē we shal

Isa.lvii

An exhortacion vnto our bisshops.

take you nomore for dissemblyng hypocryts thus to write agenst you that all the worlde present and to come may see you and bewar of you. Do penaūce for the feare of our lord oute of a synicere herte. Remembre the excellent oraciō & sermone that John Bapt. had to your p̄decessors/ sayyng. Who shall shew you (oh edders whelpes) to auoid the wrath of god comyng vpon/ do therfore the frutes semynge and as it becometh trve penitente hertes. Lo/ John was not affrayd to tell eue the hyghe bysshops in estimacion of all men most holiest/ the trve precher of christe durst tell kyng Herode his open crime to his own face/ where be now owr flatterers of kinges into the destruccion of their bodies and soules & into the p̄diciō of their realmes? John called them edders whelpes/ Christe called Herode that fore/ we must saye my Lorde & it please your grace/ your hyghe maiesty &c.

Math. xxiij. And Christe mueyng agenste them/ cryed wo/ wo be to you lerned in the lawe ye scribes and pharisais hypocryts whiche buylde the sepulcres of the prophets and so forthe. And John bapt. told them that the axe was bent to smytdown the tree to be straitewais caste into the fyer. And here incidently shall ye know the nature of vnpers/ whose whel

pes John Bapt. and Chriſte call theſe owr pharisaical Hieroboās. The male of the viper putteth his head into his mates mouth / which for the ſwetnes ſhe feleth therin / byteth it of / which head is turned into egges / and the third day oute of theſe eggis ar hatched hir whelpes yet abidinge in her belye / then eftſone ſhe putteth forth euery day one whelpe till thei come to the nombre of .xx. And at laſt the impaciēt fierce reſidew whiche cannot tarye there anye lenger / gnawe themſelues oute of the bellye of their owne damme or mother / whom by their birth thei kill. Right worthely / ſaith Chriſoſtom / dyd Ioan call the pharisais vipers whelps / for theſe kynde of ſerpentes ſo ſwiftlye do thei haaſt themſelues to ſlaye their own mother that the bely in whō thei be borne eatē owt / thei will come forth into lyght by the dethe of their owne damme. Which euen the ſame do owr pharisais / for their handis dropinge the blode of their parēts / yet ēbrewed with iunocēt blode / thei ſlaye thē which ar ſent of god to lead thē into the lighte of the veritē. Wherfore well may we laye againſte them their own blody crueltye / rebellion / impiete chorliſh ingreatitude / the hatered of gods worde and the murtheringe of the faithfull

Math. iij. xxij.

Plinye in his. x Boke cap. lxij

preachers: as who shulde saye of them: ye be borne out of rebel/ingrate and blodye parē-tis whose wikked steapes lyke naturall childerne ye iustly folow. And when Ioan and Christe called them edders whelps/ther lo-ked bake to the serpente and his sead bring-
Gen. iij ing Adam and Eue vnto euerlasting damp nacion which shuld euermore fyght ageinste the blessed sead and his membres. Wherfo-
Math. re the Lord himself/cryed/wo/wo be to you
xxiij. scribes and pharisais hypocrites that ye be/ whiche buylde the sepulcres of the prophe-
Psalm. tes ꝛc. And as for foxes / unto whose meate
lxij. thei shall be kutte/ as their selues haue diui-ded the vnite of Christes Chirches / their
Foxes. owne [illegible]e fraudelent theuisshe subtyle shif-tes to fede their insaciable mawis and to rea teine still their idle bellye lustes/ pryde and ambicion/declare themseluis to be euē those wyly foxes whiche haue their deuillisch den nes with somanye stertinge holes to escape
Isaye buylded so prowdlye with other mens swet
xxviij. to fead and solace in all securite ꝛ sume their owen idle heuye dunge sackes / whose appa-
In the rent grete long puft vp tayls/that is to say
boke of their fayned lying long blown vp autorite/
Iuges ar knit togither of their sathanicall Samp-
cap. xv. son with fyer brādes to burne the good corn

of the

of the Philistens euen the chosen innocents of god. Foxes/taile tyed/loke cõtrary wais with their faces. Our bisshops howe cauti-ously soeuer one loketh vpon or turne their faces from wether/yet are their tayles tyed togither with fyer brandes aduersus dñm & christum eius quia conuenerunt in vnũ. Be thei neuer so diuided emonge thẽselues/yet agenst the Lord and his anointed thei agree and runne togither as all one crying Com-bure combure/crucifige crucifige/burn him burne him/&c. Psal.ij

Here may ye see by christis & Joans ensam-ples to be lawfull for prechers sharply to re buke grete mens open crymes: but to flater and dissemble with them it is not lawefull. Alwaye therfore with these flateringe ypo-crites which cryoute saing. The crymes and synnes of great men & noble prelates muste be kouered with Noes cloke Genes.ix. For in the scriptures it is inueyed of gods owne spirit more vehemenly and sharplier agenst the euil prelates and worse heades ouer the peple thẽ agenst the sely subiectes. For these simpilons erre not vtterlye of their owne faute/but by the euill ensamples and synful techinge of their prelates & naughty liuing of their rulers & magistrates whiche seduce Greate mennis crymes must be opẽly re buked.

the laye people of the Lorde. Wherfore the more sinne steketh in thē the more greuously to be tormēted/as ye may see it in the. vi. chapter of the boke of Ezechiel / whiche wold god the Magistratis wold with feare laye before their eyes. We see now in this tyme verely how that by the beastlye idlenes/ malice and vngodlines of the bischops preistes and seclare monkes with the negligēce of their captiued seclare sorte / the chirche of Christe erreth and straye the farre from the waye of the trwthe greuously labouring in heuye paynes oppressed of tyranous persecutors: and thorowe the faute of these men cheifly / Peters poze lytle fysshinge bote is almoste ouerwhelmed with the terrible tempestuous sodeu sourges. Right well therfor do thei which plucking the visar from their faces/ shew their abhominacion to the peple sharplye rebukinge their vngodlines / that these ypocrits once knowu/ mē may be war of them and their doctryne. Rebuke tyē therfore for the zele thou hast to the trwth to the glory of god and to thy brothers saluacion. And let thy libertye in speking be the libertye of the free benigne spirit / & rebuke not of malice after the fleshly licēce of thy nowu affected mynde. Lette the wordis and wry-

Howe the prelates & Magistrates shulde be rebuked.

tingis of the ministers of the trwthe be pru
dent rather then bolde/ graue and not lyght
ardent not in yre and wrath but in the vehe-
mence of the spirit of god/ let them be sham-
faste modeste in a iust seuerite tempred with
holy deuocion and deuoute holines so longe
as thou seest them not in a desperat state ob-
stinatly and openly stiffnecked agenste gods
worde fyghtyng/ wetingly to synne agenst
the holy goste. But yet be thou (as Christe Mat.v
ordined the) the salte of the erthe/ that is/ let
thy wordes be quik liuely and sharpe in thy
sermons and ernest in thy rebukis / be salte
sauory and no waterisshe beet. For constan- Isaye.
cy and liberty in spekyng conciliateth ♀ ioy- lviij.
neth autorite to the minister/ be feruents as
Isaye and Paul bid the/ although some cold ij. timo
softlings and menpleasars earetclers synis- iiij.
trely interprete thy zelous constant feruen
cy to be folisch raschnes. Tell them that god
is no slowe auenger of euill/ he is no unsen-
sible stock but as full of eyes as Argos and
as clere eyed as the lysarde or sloweworme
presentlye and thorowlye beholding them.
Pharisais hypocrits and Epicures promes
thē soules securite and long lyf/ but tell thou
them with Ioan bapt. that the axe is nowe
laid to the tree root. Which presente wrathe
the

the Lorde in Luke expresseth saynge. Wo be to wome̅ with childe and to the souligeuers with their nieples in these dayes / for there shalbe great affliccio̅ vpon the erthe & wrath vpon this peple. & for thei shalbe smite̅down with the edge of the swerde/and shall be led captiue into among all the strange nacions. And Jerusalem/that is thei that ar now named christians shalbe trode̅down of the heithen Turkes. Let vs nowe therfore in tyme (christen bretherne) fere the lord and walke in his precepts / not promising ourselues any securite or longe life in this our corrupcion and synnes / for God owr iuste iuge is awake. This therfore is my counsell/ euen to do penance/that is turne quiklye and ernestly vnto owr Lord God/ and to confesse our synnes to him/ amend owr liues and to serue him in holines & rightwisnes/ for these ar the frutes of a repentant herte/whiche herte thorow faith hathe now trwly cōsecrated and geuen herself ouer wholl to god. But firste let vs take awaye the impedimēts of trewe repentāce/as ar securite of lōge life the opinion of owr owne ryghtwysnes by good workis/faith and truste in vayne lies &c. And then teche nothing els to be in owr selues but poison synne and corrupcio̅ / and

The way instituted of God to moue vs to repentance.

that

that in god onely we haue lyfe and ſaluacīō which is not apeaced with externe worſhippings and workes dreamed oute of owr owne headis. Then thonderforthe the feare of the terrible iugemente of god at hande and his preſent wrath and indignacion redye to be powred down from heuen vpon all vnright wyſnes. If theſe thīgs be taught and receiued and the wother impedīments remoued/ we be ſone conuerted to god onely/ worki̇g the very godly repentāce in the fere of god/ or els is the axe layid to the root of the tree/ that is to ſaye/ deſtruccion and dethe daunſe p̄ſent before thy doze/ ſo that now ther is no hope to the of any lenger life. For aſlonge as there is anye hope of frute in trees / thei dunge the roots/ rubof the moſſe/ kutof the ſere branches/ but it is the token of the laſte deſperacion of any frute whē the axe is laid to the root / to the root he ſaithe & not to the body or branches/ ſignifying a ſoden remedies downfall. For the root kutt in ſondre/ the tree is dead. Repent ye therfore and receiue the goſpell / or els ſtretche forthe your neckis vnto the axe bent ouer your heades. For this is ſewer that the wrath of the lord which ſhall ſmite you down by the rootis hā geth ouer your ſhauen crownes. For euery

tree

tree that bringethe not forthe good fruite is
hut downe. he saith not/ shalbe hutdowne/
for his iugement and dampnacio is present.
We be trees planted of the lorde into this
ende/euē to beare and bringforth good fru-
te/that is good workis / yea and that by the
heuenly rewce & moister of our lord Chri-
ste. These ar the frutes of the spirit/as faith
Isay.v. and truth rē/ of the whiche after Isaye had
Gala.v writē/ Paul often times repete the same na
mely to the Galathens to the Ephe.rē. Vn
Ephe. to this place laye the.xiij.of Iulie and.xv.of
uij. Joan and thou haste a playn exposicion ther
of. Of all these wordis may we lerne the ve
ry trwe good workis to be requyred of eue-
ry of vs/ and not figge leaues of our owne
patchyng togither to houer our shamful na-
kednes as did Adam and Eue/ not the glit-
tering shewe of godlines/ but euē godlines
innocency and christen religiō in ded. Agen
we lerne here of the heuye vengeance of god
to be redy prepared for all sinfull vngodlye
men/yea and that the most certayn vēgeāce
and wrath/ lest any man dirst promise him-
self to escape vnpunished for the contempt
of the most highe God. Longsuffering dou
teles is the lord/but yet in the mean ceason
he is rightwyse and an auenger not ouer

slow

slowe nor to slak. And nowe to warne the in tyme/here haste thou which is trwe repẽ tance and which is false:and how we may a-uoid the imminente plages to be caste vpon vs by the incursions of the Turks with wo-ther plages imminent/that is if from the bo tome of our hertis we be conuerted vnto the Lorde amending owr corrupte maners/no-thing douting of the mercy of our god. For this is once full of counforte/that christe ca-me to call sinners to repentance and not thẽ that semed iuste in their own eyes. The pha risais/scrybes / and saduceis as ar now owr antichristẽ spiritualte with their captiued se culare/were the most desperate vngodly as Christe and Ioan bapt. well knew them/ yet thei both/exhorted them to repentance/ Christe called them to him promising them forgeuenes if their penance were trwe. Let vs not therfore despeire of forgeuenes/nor castawaye and condempne a man neuer so synfull and cryminous except his synne be vnto death. For God our father is gentle of an infinite mercye constante and trwe of his promises as ye see in Iere. and Ezechie. xviij.chap. At laste that thou maiste knowe what is trwe repẽtance and to steere the ther vnto / let this be the diffinicion therof. Re-

¶ Joã in the last chapt.

pẽtance

Penãce what it is.

penitence or penance is a turninge or conuer sion vnto the lorde god/ wherby we/ of the syncere feare of god humbled/ aknowelege our synnes/ and all our whole life we maie newe. This diffinicio hath certain cheif prin cipals/ oute of the which/ the hole nature of penãce shalbe fullier expressed and knowen. Fyrst thou heaerst it called a turninge/ and because it is not a turninge to what soeuer dead satisfaccio or creature thou lyftest/ ther fore is it added vnto the lorde god/ for so re dest thou it in Jeremye. Jsrael/ if thou wilte be returned/ be returned vnto me/ saithe the lorde. Here is excluded all turnings to sain tis and to any wother creature/ agene/ here is included the turninge away from lyes frõ the deuill & the turninge to the trweth. Whe re it is playne that here it behoueth to haue the doctryne of trweth which must shewe vs who is god to whom we must be conuerted/ what is good & trwe/ to the which we must be turned/ and what is euill and false from whiche we oughte to be auerted/ and to be breif what must be amended and howe. For this cause the prophetis and apostles exhor tinge men to penance/ longe and miche do cleaue/ tarye/ and labour in the descripcio of the nature of god/ in his goodnes rightwys

The tur ninge to God.

nes be-

nes bexite & mercy / in describinge the lawes to liue wel and in the offices of men / and also in the sinnes of men to be accused opened and exaggerced or throne bpō heaps as thus to be shewed many and greuous / then thei throwto threateninge & menacings laid before their eyes with the terrible and horrible syght of the iugement of god to be at hāde: in whiche all / the syncere fear of god (the spirit of god worknge togither in owr hertes) is stered bp / so that nowe with reuerēce we fear god iustly being āgry with bs / whiche ar verely alto corrupted / yea we be not els then the stinking cancll and sinfull sinke of all synne and unscheif. But this feare of god wherof we here speake is called syncere unto the difference of that fear which casteth downe into desperacion. For syncere feare / out of herself bringeth forth euen the verye trew offices and dedis of repentance / namely the confession and aknowleginge of synnes. Nether is it enoughe to haue herde thy self to be a synner and god to be angry with the / onlesse thow confessest thyself to be euē suche one and offrest bp thy self standing before god in iugement / that is to saye onlesse thyself now humbled before god in his presence diffidest & distrustest thy nown right-

the feare of god.

The cōfessiō of synnes & humiliacion.

wyfnes whiche thou seest to be the most cor
rupt/and aknowlegest thyself to be euē the
very most bonde man of sinne & dethe. This
confessiō of synnes and humbling of thyself
Jeremy requiring/ in his. viij. chap. saithe.
There was not one that repēted hym of his
euill doing saing. What haue I done? But
this aknowlegīg of thy synnes hathe a so-
rowe and heuines annexed/ for the trwe re-
penters sorow and lament that euer thei ha
ue offended so benigne and ientle a father/
and that thei haue cōmitted so greuous syn
nes which could not be forgeuen but by the
bloudshedīg of his owen sone so innocente
a lombe. Howe may thy herte bleed for thy
synnes beholden in the dethe and bloudye
woundis of christe. Here here dothe this so-
rowfull heuines/ this aknowlegīg/ & hum
bled herte/ expresse the frees confessiō of thy
synnes and the homble askinge forgeuenes
of thy trespassis. And now forbecause Repē
tance is the conuersiō vnto god and not the
turnīg away from him/ therfore hath this
humiliacion and confession now a great mā
ly faith & a large hope. For this sinner thus
confessīg casteth and geueth himself ouer
into the mercy of god/ and downe vpon his
knees he asketh meekely forgeuenes of him

whom

heuy-
nes.

The cō-
fessiō of
sin with
faithe &
hope.

whom he now accouraged and ẽstruct with the promises of god/ dowteth not to be mercyfull to all siche confessours. On this maner euery where in the Psalmes the penitẽtes so praye that euery man nught see bothe to confesse and expresse their faith & to trust also in the trowth and rightwysmakinge of god thorow christe. For penance with owte faith firste beholdinge christes passion is of none effecte/but pernicious and deadlye/as it apereth in the penance of Judas/ wherof Paul speaketh thus. The heuines whiche is godly after gods will/ that bringeth forthe holsom repentance neuer to be repẽted: but cõtrary/the worldly heuines bringeth deth: and thus therfore we conclude. Penance to be the conuersion vnto god/wherby we out of the syncere feare of god humbled/ alnowe lege and confesse owr synnes neuer to be cõmitted agen. Now there folowth the tother cheif principall belongig to penance/ which is the innouacion of thy wholl lyfe. Thei verely which feare god and haue felt his iugements and mercye/maye not make a lyghte thing nor litle regard their synnes vnto the which thei haue hitherto maried themselues but thei know that thei must vtterly abhorre and detyste them/occupyinge themselues

False penãce

ij. Cor. vij.

The innouacõ of thy life.

moste holely in godly thoughtis wordis and
workis/before althings fightyng all their li-
ues longe agenst the world the deuil & their
fleschef or penãce is not the worke of a few
dayes/but the perpetuall custody of the life
and the euerlasting study to liue innocẽtly.
Also the workis done of the penitẽt & of the
new lyuers ar called the frutes of penance/
and workis worthei penance/of which/cheif
ly ar the mortyfying of the flesche & the stu-
dy to lyue vertuously/the batail with syn-
nes/watche/fasting/prayer/alms/pacẽce/
abstinẽce with like frutes of the spirit. Paul
nowmbrig like workis of trew penãce saith.
This worke cuẽ to be heuey & sorowfull as
god asieth it how great care hath it brought
forth: yea what a satisfactiõ: indignatiõ & dis
pleasure: what zele: what feare: desier: & ven
geãce: Firste to penãce or the heunes cõceiu-
ed of the holy goste begetteth in you (saithe
he) care/that is the study & moste careful cure
and diligẽt hede taking lest ye be polluted a
gen with those filthinesses frõ which by the
grace of god ye be pourged / thẽ he addeth/
that this godly heunes begetteth Satisfac-
tiõ/that is the excusatiõ or clẽsing from syn:
for so mich signifieth the greke worde Apo-
logia/which Paul there vseth/ adding ther-
to. Eue-

The frutes of penãce.

ij. Cor. vij.

Godly heuynes what frute it brigeth forthe.

to. Euery where ye haue goten yourselues
praise because ye be pure in this behalf. The
there folowth Indignaciō/that is the very
vehemēt wrath & displeasure to yourselues
for your cryme cōmitted and for your moste
shameleſſe filthines/for with repētāce/owr
own shame begineth: vnto the which/ feare
is ioined/euē the cōtinual feare of god. For
the neglecting and litle regarding of god is
the cause of muche abhominaciō. Also there
folowth desier/which cōteineth louing pro-
miſſis to do good / & an erneſte feruour to
godward/wherof Dauid speking saith. As
the hunted hert desyereth the freſshewaters
so desyereth my soul my liuing god. There
is added/zele/that is an ardēt study & imita-
cion to attayn and set hold vpō the most ho-
neſt wais of liuing. At laſt there stādeth bē-
geāce/for he that thus is displeſed with him
ſelf & puniſcheth his body mortifying it for
his sinnes/ that mā verely scourgeth his bo
dy being auēged therof for so boldly & prow
dely reſiſting the spirit of god fyghtinge a-
genſt his fleſshe. This miche hast thou of the
nature of repentāce/which thou maiſt well
diuyde into opē and priuate penance/. Opē
penance is opēly receiued for opē sinnes/as
to be smitē opēly with manifeſt famin/peſte

lence or batail/of which thou hast an elegãt exãple Jonas.iij.& Joele.ij.and in diuers other places of the holy scripture. Priuate penance is that at euerye man receiueth of his owne mynde the holy goost so/to do/exciting hym wherby the worde of treweth herde/the herte is pricked with remorse for his secrete and open synnes to/ which he lamenting conuertethe vnto God:of this penance/manye right fayer and holye ensamples ye haue in the olde and newe Testamente/but cheiflye of Dauid.ij Reg.xij.of Achab.iij.of Kings xxi.of Manasses.ij.para.xxxiij.of Mathew Mat.ix.of the synfull woman Luke.vij. of Zachey Luke.xix.of Peter Mat.xxvi.and Joan.xxi.and of the Jewes Act.ij.

Of the penance,confession/ and fonde fassions of satisfactions/ which after the tyme of the Apostles/ aboute the tyme of Cypriane and Councel of Nece and so folowing some fathers did thruste into their chirchis/I wil not here greatly reason ne wryte/because I am full assewered/the doctryne of the apostles/ to be perfecte enoughe/ so that whoso will walk after their lanterne he shall walk in the sufficient lyght and not in derknes. Nowe at laste/as ye see Baptisme to go before the Lordes Souper/ so ses yͤ synne to

precede Penance and bothe the sacraments/ Paul exhorting euerymā to proue and ex- 1.cor.11
amyn himself ere he eate of this breade and drinke of this cuppe/ whiche texte how wic-kedly the Bisshops haue translated in their boke in the. xxxix lefe all men may see it. Also synne precedeth Baptisme/ for we be con ceiued and borne in synne/ and who wold be washen exept he were fowle? Who repent but siche as sees their synnes and their wholl nature and life to be all corrupte bringinge forthe out of their own breste the moste cor rupte frutes? euen manifolde mischeif/ infi-nite crymes and poyson/ for the which God is not with oute cause angrye and may ma-ke vs bonde men vnto deathe and eternall dampnacion / vnles we open owr eyes and beholde owr synnes washen away in Thri-stes bloude/ buried in the holes of his deape woundes/ therwith also beholding the mer-cyfull clemencye of owre father whiche for his infinite mercye wilnot suffer sorye syn-ners to be losse / but rather to be conuerted from euyll to good / himselfe beinge nowe apeased with vs onelye for Christes sake (if we so beleue it) neuer to impute nor twite vs by owr sinnes/ but he forgeueth vs quie-te settinge them as farre from vs as is the

Psalm ciij. caste from the weste which shall neuer meet together. ffor there was neuer father vpon earthe so full of clemēcy and mercye toward his owne dere childe sleuge vnto him for so your/as is our heuenly father to vs crepig vnder his wingis of mercye for remissiō of our synnes/for he forgetteth all our faultes. Vnto whom our moste merciful father/ and plenteous redemer our Sauiour Christ/with the holy goste/one god alone for vs all sufficiente/be Glory prayse honour fee- re reuerence thanckes and impery for euer and euer.

SOBEIT.

Math. iij. v. tuj Luce. vi

¶ Repente ye/and remission of your synnes is present.

¶ Wo be to you that laughe/ for ye shall waile & wepe.

¶ Thus endeth this lytle Boke gathered by

George Joye.